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lication might be much facilitated if a Concordance Society of, say, a hundred members, could be sure of an annual income of perhaps five hundred dollars, which might be devoted, under the direction of an Executive Committee, to the providing of subventions toward bringing out such concordances to English writers as might be deemed worthy. With this end in view, the matter has been mentioned to individuals of his acquaintance and mine, among such as could be easily reached, with the result that some thirty persons have signed the following pledge :

'If a hundred persons can be found to subscribe an equal amount, I promise to subscribe five dollars a year towards the maintenance of a duly organized Concordance Society, the object of which shall be to assist, by means of subventions, in the publication, but not in the preparation, of such concordances to English authors as shall have been approved by a committee of such Society, it being understood that the first annual payment shall not be due until such Society shall have been organized, and that subscribers will be under no obligation to purchase the concordances which may be issued.'

Considering how few people have been approached, it seems not unreasonable to hope that at least a hundred members for a Concordance Society might be found if an organization could be effected. To this end I would present for discussion the following draft of a constitution for such a proposed Society, in the hope that the project will commend itself to those who are present, and that an organization may be brought to pass before the meeting of the Association is over :

CONSTITUTION.

I.

This Society shall be known as The Concordance Society.

II.

Its purposes shall be to provide subventions toward the publication of such concordances and word-indexes to English writers as shall be considered sufficiently meritorious and necessary ; to formulate plans for the compilation of such works ; and to assist intending compilers of such works with suggestion and advice.

III.

The officers shall consist of a President, a Secretary, and a Treasurer, to be elected at an annual meeting of the Society, which shall be held in conjunction with the meeting of the Modern Language Association of America. The three officers named, with two additional members also to be elected annually, shall constitute the Executive Committee of the Society, whose duty it shall be to decide upon the concordances which shall receive subventions, the amount of the subvention in each case, and the terms upon which the subvention shall be granted.

IV.

Any person may become a member of the Society upon payment of the annual dues, which shall be fixed at five dollars, and payable on May 1 of each year. From the sum thus accruing, the necessary expenses of the Society shall be defrayed, and the subventions provided. The accounts shall be submitted by the Treasurer at the annual meeting of the Society.

V.

This Constitution may be amended by a two-thirds vote of the members present and voting at any annual meeting of the Society, provided that a notice of the proposed amendment shall have been mailed to members at least one month before the date of such annual meeting.

MARLOWE, *FAUSTUS* 13. 91-2.

Professor Tupper's suggestion, in *Modern Language Notes*, for March, 1906, that Marlowe's well-known lines,

Was this the face that lancht a thousand shippes ?
And burnt the toplesse Towres of Ilium ?¹

with which he compares 2 *Tamb.* 2. 4 and *Troil. and Cress.* 2. 2. 81-2, bear a certain resemblance to a passage in Lucian's Eighteenth Dialogue of the Dead, is worthy of consideration, though perhaps the resemblance is a little less striking if one compares the newer version by the Fowlers (Clarendon Press, 1905). Here the passage stands :

¹ So in ed. 1604.

Her. This skull is Helen.

Me. And for this a thousand ships carried warriors from every part of Greece; Greeks and barbarians were slain, and cities made desolate.

Her. Ah, Menippus, you never saw the living Helen, or you would have said with Homer,

Well might they suffer grievous years of toil
Who strove for such a prize.²

But the connection between Helen and the 'thousand ships'—the total in Homer is 1186—might have been derived by Marlowe from a variety of sources. Thus, for example, he might have found it in Chaucer, *Tr. and Cr.* 1. 57-63:

It is wel wist how that the Grekes stronge
In armes with a thousand shippes wente
To Troyewardes, and the citee longe
Assegeden neigh ten year er they stente,
And, in diverse wyse and oon entente,
The ravissching to wreken of Eleyne,
By Paris doon, they wroughten al hir payne.

Or it might have come from the Ovidian imitations by the fifteenth-century Angelus Quirinus Sabinus (*Ep.* 3. 74-77), an argument being the word *facies*. Paris is speaking to CEnone:

Et magnos, video, cogit mihi rapta tumultus,
Armataeque petunt Pergama mille rates.
Non vereor belli ne non sit causa probanda:
Est illi facies digna movere duces—
Si mihi nulla fides, armatos respice Atridas.

A possible source would be Ovid, *Met.* 12. 5-7:

Postmodo qui rapta cum conjuge bellum
Attulit in patriam; conjurataque sequuntur
Mille rates gentisque simul commune Pelasgae,

or even Orosius 1. 17. 1: 'Raptus Helenæ, conjuratio Græcorum, et concursus mille navium.'

If we turn to the Greek, we might think of the (Pseudo-?) Euripidean *Rhesus* (260-261):

Lay it in Helen's hands—the head of her kinsman who
worked us woe,
Who sailed to the strand of Troy's fair land with a
thousand keels;

but better still is Euripides, *Androm.* 103-6:

No bride was the Helen with whom unto steep-built
Ilium hasted
Paris;—nay, bringing a Curse to his bowers of espousal
he passed,
For whose sake Troy, by the thousand galleys of Hellas
wasted,
With fire and with sword destroyed by her fierce battle-
spirit thou wast.

As for the 'thousand ships' of the Grecian fleet, mentioned without allusion to Helen, they are found as early as Æschylus (*Agam.* 45). He is followed by Euripides, *Iph. Taur.* 9-10, 140; *Iph. Aul.* 172-4; *Orest.* 352-3. In Latin literature there are Varro, *R. R.* 2. 1; Virgil, *Æn.* 2. 197-8; 9. 148-9 (allusion); Propertius 2. 26. 38; Ovid, *Met.* 12. 37; 13. 93, 182; *Her.* 13. 97; Seneca, *Tro.* 27. 274, 708-9, 1008; *Agam.* 430; Sabinus (also above), *Ep.* 1. 106. And this list is not complete.

Coming to the second line of the couplet, we might think of Virgil, *Æn.* 2. 624-5 (cf. for the lofty towers vv. 460 ff.):

Tum vero omne mihi visum considerare in ignis
Ilium, et ex imo verti Neptunia Troia,

with the fine simile which follows. See, however, Spenser, *F. Q.* 3. 9. 34. 3-4:

And stately towres of Ilium whilome
Brought unto balefull ruine . . .

and 35. 1-5:

Fayre Helene, flowre of beautie excellent,
And girlond of the mighty conquerours,
That madest many ladies deare lament
The heavie losse of their brave paramours,
Which they far off beheld from Trojan toures.

Shakespeare's context for his line is worth a moment's consideration. The passage is (2. 2. 77-83):

And, for an old aunt, whom the Greeks held captive,
He brought a Grecian queen, whose youth and freshness
Wrinkles Apollo's, and makes pale the morning.
Why keep we her? the Grecians keep our aunt.
Is she worth keeping? why, she is a pearl
Whose price hath launched above a thousand ships,
And turned crowned kings to merchants.

This no doubt goes back, eventually, to Dares, chap. 3 ff. Hesione, Priam's sister, had been carried away by Telamon. The Trojans demand her return, but in vain. Thereupon Paris is sent with a fleet against Greece, but merely abducts Helen.

I subjoin a few scattered sentences from Dares: (3) Telamon primus oppidum Ilium intravit; cui Hercules virtutis causa Hesionum Laomedontis regis filiam dono dedit. . . . (4) Telamon Hesionam secum convexit. Hoc ubi Priamo nuntiatum est, patrem occisum, cives direptos, prædam avectam, Hesionem sororem dono datam, graviter tulit tam contumeliose Phrygiam tracta-

² Cf. *Il.* 3. 156-7.

tam esse a Graiis. . . . (5) Antenor, ut Priamus imperavit, navim conscendit, et profectus venit Magnesiam ad Peleum. . . . Antenor dicit ea quæ a Priamo mandata erant, graios postulare ut Hesiona redderetur. . . . Peleus . . . jubet cum de finibus suis discedere. . . . (9) Posthæc Alexander in Græciam navigavit. . . . (10) Fanum invaserunt, Helenam inviolatam eripiunt, in navem deferunt. . . . Interea Alexander ad patrem suum cum præda pervenit, et rei gestæ ordinem refert. (11) Priamus gavisus est, *sperans Græcos causa recuperationis Helenæ sororem Hesionam reddituros.*

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ANCIENT WORDS WITH LIVING COGNATES.¹

(1) Skr. *ṣkonṣ*: Latin *hūmānus*.

This word, defined in the smaller Petersburg lexicon by (1) *schaar*, *menge*, *gefolge*, *diener-schaft* and (2) *die erde*, *land*, *lacks*, according to Uhlenbeck, a satisfactory explanation. For its second signification an explanation lies to hand. Latin *humus* 'ground' is now universally regarded as a cognate of Skr. *ksāś*, from a base variously written as (1) *ḡḥom*, (2) *ghzem*, and (3) *ḡhsōm* | *ḡhsem* | *ḡh(s)ṃ* by Uhlenbeck, Walde and Prellwitz (s. v. *χθών*) in their lexica. For *ksōṣ* I write a base *ḡhsow*, extended by a suffix *ney* (with *ey* from *āy*, see Collitz in *BB.* xxix, 81 fg.). Latin *hūmānus* comes from the same base, extended first by the suffix *mā(y)*, and second by *no*. For the suffix variation cf. Skr. *pāṇis* and Latin *palma* 'palm.' For the late literature and untenable theories regarding *hūmānus*, see Brugmann in *IF.* xvii, 166 fg., and Prellwitz in *BB.* xxviii, 318. The vowel-color of *humus* may be due to original *u* (from *ḡhsu-mos*), or be a Latin infection from *humanus*.

How are the bases *ḡhsem* and *ḡhsow* to be correlated? Just as *treme* (Lat. *tremūt*), *trepe* (Lat. *trepidus*), *trese* (Skr. *trāsati*); more nearly as

dreme and *drewe* in Skr. *drāmati*, *drāvati* (see Brugmann, *Kurze vgl. Gram.*, § 367).

It remains to account for the sense of *menge*, *schaar*. Have we a sort of collective, '*humanitas*?' or shall we resolve the base *ḡhsow* into a simplex *ḡhes*, to which various determinatives have been affixed?

(2) Skr. *sahāsram*, *χέλλιοι*, Latin *mīlia*.

The base *ḡhes* 'swarm, multitude' has also been found for these words. The *sa-* of *sahāsram* has been interpreted as 'one,' and I was myself the first to explain *mīlia* as a cognate, from *sm* + *hīlia*, with the phonetics, not of tantosyllabic *-mh-* but of heterosyllabic *m-h*, with felt composition.²

I no longer believe that *mīlia* certainly belongs with *χέλλιοι*. It might be derived from *sem* 'one' (why not *sem* 'together?') as *σμήνος* 'swarm'

² It pleased Sommer in *IF.* xi, 323, to gird at this explanation, in favor of his postulated *smī ḡhli*, which seems not to have met favor outside of his personal circle of friends. At any rate, Prellwitz and Kluge in their lexica (s. vv. *χέλλιοι* and *tausend*) pass it by. This manner of speech seems the stranger, because *ibid.* xi, 8 he accepted Thurneysen's explanation of the *-nf-* of *inferi* as due to an analogical feeling for composition, a sort of 'recomposition' by analogy. Of course we do not know how far the Romans had a consciousness of *sem* 'one,' but from *semel*, simplex and the like it is likely they had some such consciousness. It is also not impossible that primitive Italic had *(h)īlia* and *sem-(h)īlia* in use at the same time, and if *dirībes* is for *dis-(h)abes*, *sem-(h)īlia* is a supposition that might be allowed even to those not ignorant of the history of the Italic dialects. If I now accepted the correlative of *mīlia* with *sahāsram*, I should still say that we cannot prove *ḡhli* from *mīlia* and nothing else; and should still believe that *sem-(h)īlia* was liable, because of the pull of the historic Latin accent, to reduction to *sm-(h)īlia*. This I believe, because *sacēna* is old sacral Latin for *scēna*, and because the historic accent caused consonant shortening in *mamilla* alongside of *mamma*, and vowel shortening in *conscrībillo* beside *scribo*. [Stolz, *Lat. Gram.*,³ § 40. 3, gives the pair *mūto*, *mūtōniatus*]. In such cases 'recomposition' or 'rederivation' are always active forces, and the sporadic occurrence of such changes is due to the interference of the psycho-phonetic laws. In any language with a stress accent there must be some pull of the accent, and the "Schwundstufe" of the primitive speech, due to this accent, could not be uniformly carried out to suit the schematic gradation series, because words are rarely so far reduced as to lose touch with their cognates: I refer to such phenomena as Skr. *sannās*, ptc. to *saḍ*.

¹ I have not thought it necessary to print Romance forms of the Latin words treated.